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Carolus
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Secundus
Gratia v.

F. H. van Houe fec.

THE BOOK
OF
COMMON-PRAECR,
AND
Administraction of the Sacraments,
AND
Other Rites and Ceremonies
of the CHURCH,

According to the Use
OF the

CHURCH of ENGLAND;

Together with the

PSALTER or PSALMS

OF

DAVID,

Pointed as they are to be Sung or
Said in CHURCHES.

LONDON,

Printed by the Assigns of John Bill and Christopher
Barker, Printers to the Kings most Excellent
Majesty. Anno Dom. 1675.

CUM PRIVILEGIO.

SEPTEMBER hath xxx. days.

	1 Morning Prayer.	1 Evening Prayer.
1 f Gyles.	1. Lesson 2. Lesson 1. Lesson 2. Lesson	1. Lesson 2. Lesson 1. Lesson 2. Lesson
2 g	Joel 1.4. Mat. 2.	Joel 1. Rom. 2.
3 a	Am. 1.	Am. 2.
4 b	3	4
5 c	5	5
6 d	7	7
7 e	Enur. 7	Obad. 8
8 f	Nat. of Jona. 1.	Jo. 2. 3.
9 g	Mary.	Mic. 1.
10 a	4	10
11 b	2	11
12 c	12	12
13 d	13	13
14 e	Holyer.	Nah. 1.
15 f	3	15
16 g	Hab. 2.	Hab. 1.
17 a	Zep. 1.	Zep. 2.
18 b	13	18
19 c	Hag. 2.	Hag. 1.
20 d	Zec. 2. 3.	Zec. 1.
21 e	6	21
22 f	8	22
23 g	10	23
24 a	12	24
25 b	14	25
26 c	Cypr. Mal. 2.	Mal. 1.
27 d	4	27
28 e	Tob. 2. Mar. 1.	Tob. 1.
29 f	S. Mich.	3
30 g	Hier. 4	6

OCTOBER hath xxxi. days.

	1 Morning Prayer.	1 Evening Prayer.
1 A Remig.	1. Lesson 2. Lesson 1. Lesson 2. Lesson	1. Lesson 2. Lesson 1. Lesson 2. Lesson
2 b	Tob. 7. Mar. 4.	Tob. 8. Col. 1.
3 c	9	9
4 d	11	11
5 e	13	13
6 f	Faith. Judit. 1.	Judit. 2.
7 g	3	7
8 a	5	10
9 b	7	11
10 c	9	12
11 d	11	13
12 e	13	14
13 f	15	15
14 g	Edw. Wil. 1.	Wil. 2.
15 a	3	16
16 b	5	17
17 c	Etheld. 7	8
18 d	S. Luke 9	10
19 e	11	12
20 f	13	14
21 g	15	15
22 a	17	17
23 b	19	19
24 c	Eccl. 1.	10
25 d	Crispin 4	11
26 e	6	12
27 f	8	13
28 g	Sim. 14	14
29 a	Jude. 10	15
30 b	12	16
31 c	14	17

NOVEMBER hath xxx. days.

	1 Morning Prayer.	1 Evening Prayer.
1 d AG	1. Lesson 2. Lesson 1. Lesson 2. Lesson	1. Lesson 2. Lesson 1. Lesson 2. Lesson
2 e Saints.	1. Lesson 2. Lesson 1. Lesson 2. Lesson	1. Lesson 2. Lesson 1. Lesson 2. Lesson
3 f	18	19
4 g	20	20
5 a	Pa. conf.	22
6 b	Leon.	24
7 c	26	26
8 d	27	27
9 e	29	29
10 f	31	31
11 g	10	10
12 a	S. Mart.	35
13 b	Brice.	37
14 c	14	38
15 d	Machut	41
16 e	43	43
17 f	Hug. b.	45
18 g	47	47
19 a	Edmun	51
20 b	Bar. 2.	12
21 c	king.	13
22 d	Cicely.	14
23 e	Clem. B. Ld.	15
24 f	16	16
25 g	Cathe- rine.	4
26 a	8	17
27 b	10	18
28 c	12	19
29 d	14	20
30 e	Andr. A.	12
31 f	13	13

DECEMBER hath xxxi. days.

	1 Morning Prayer.	1 Evening Prayer.
1 Lesson 2. Lesson 1. Lesson 2. Lesson	1. Lesson 2. Lesson 1. Lesson 2. Lesson	1. Lesson 2. Lesson 1. Lesson 2. Lesson
2 g	16	3
3 a	18	4
4 b	20	5
5 c	22	6
6 d	Nicho- dim. 7.	25
7 e	Conc. dim. 7.	27
8 f	Mary.	29
9 g	31	31
10 a	33	10
11 b	35	11
12 c	37	12
13 d	Lucy 39	13
14 e	V. Sc M.	41
15 f	43	15
16 g	O. Api- entia.	45
17 a	47	17
18 b	49	19
19 c	51	21
20 d	53	23
21 e	55	25
22 f	57	27
23 g	59	29
24 a	61	31
25 b	63	3
26 c	65	5
27 d	67	7
28 e	69	9
29 f	71	11
30 g	73	13
31 a	75	15

TABLES & RULES

FOR THE

Moveable and Immoveable Feasts:
Together with the days of Fasting and Abstinence,
through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

After-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of March. And if the Full Moon happens upon a Sunday, Easter-day is the Sunday after. Advent-Sunday is always the nearest Sunday to the Feast of Andrew, whether before or after.

Septuagesima	} Sunday is {	Nine	} weeks before Easter.
Sexagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	
Rogation Sunday	} is {	Five weeks	} after Easter.
Ascension-day		Four days	
Whitsunday		Seven weeks	
Trinity Sunday		Eight weeks	

Table of all the Feasts that are to be observed in the Church of England through the year.

All Sundays in the year.

The Circumcision of our Lord

JESUS CHRIST.

The Epiphany.

The Conversion of St. Paul.

The Purification of the blessed Virgin.

S. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

S. Mark the Evangelist.

Philip and S. Jacob the Apostles.

The Ascension of our Lord

JESUS CHRIST.

S. Barnabas.

Munday

and

Tuesday

in Easter-weeks

in Whitsun-weeks

The Nativity of our Lord.

The Purification of the Blessed Virgin

Mary.

The Annunciation of the Blessed Virgin.

Easter-day.

Ascension-day.

Pentecost.

S. Matthias.

S. John Baptiste

S. Peter.

S. James.

S. Bartholomew.

S. Matthew.

S. Simon and S. Jude.

S. Andrew.

S. Thomas. All Saints

Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. The Fourty days of Lent.
- II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14, and December 13.
- III. The three Rogation days, being the Monday, Tuesday, and Wednesday Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the year, except Christmas-day.

Certain Solemn Days, for which particular Services are appointed.

- I. The Fifth day of November, being the day of the Papists Conspiracy.
2. The Thirtieth day of January, being the day of the Martyrdom of King Charles the First.
3. The Nine and twentieth day of May, being the day of the Birth and Re-ascension of King Charles the Second.

A TABLE of the moveable Feasts calculated for Fourty years.

The Year of our Lord.	The Golden number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Ember day.	Rogation Sunday.	Ascension-day.	Whit Sunday.	Sundays after Trinity.	After some
1661	9	E	4	Feb. 10	Feb. 27	Apr. 14	May 19	May 23	June 2	June 24	De	
1662	10	D	5	Jan. 26	13	Mar. 30	4	8	May 13	26	No	
1663	11	C	6	Feb. 15	Mar. 4	Apr. 19	24	28	June 7	28	No	
1664	12	B	7	Feb. 24	10	Mar. 26	31	34	June 16	27	No	
1665	13	A	8	Jan. 22	8	Mar. 26	Apr. 30	4	May 23	24	De	
1666	14	G	9	Feb. 11	28	Apr. 15	May 20	24	June 3	24	De	
1667	15	F	3	Feb. 3	2	Mar. 21	25	28	June 12	23	De	
1668	16	E	4	Jan. 12	5	Mar. 22	Apr. 26	Apr. 30	May 20	21	De	
1669	17	D	5	Feb. 7	24	Apr. 11	May 16	May 20	June 8	29	De	
1670	18	C	6	Jan. 30	16	Mar. 8	23	26	June 17	28	De	
1671	19	B	7	Feb. 19	Mar. 8	23	28	June 1	June 11	22	De	
1672	20	A	8	Feb. 21	10	Mar. 30	4	8	May 13	26	No	
1673	21	G	9	Jan. 28	12	Mar. 30	7	12	May 16	26	No	
1674	22	F	3	Feb. 15	12	Mar. 30	7	12	May 16	26	No	
1675	23	E	4	Jan. 21	10	Mar. 27	4	9	May 13	23	De	
1676	24	D	5	Feb. 10	9	Mar. 26	Apr. 30	4	May 23	24	De	
1677	25	C	6	Feb. 28	28	Apr. 15	May 20	24	June 3	24	De	
1678	26	B	7	Feb. 11	28	Apr. 15	May 20	24	June 3	24	De	
1679	27	A	8	Feb. 1	18	Mar. 25	Apr. 30	5	May 19	26	No	
1680	28	G	9	Feb. 25	11	Mar. 25	Apr. 30	5	May 19	26	No	
1681	29	F	3	Jan. 30	16	Mar. 16	3	8	May 20	24	De	
1682	30	E	4	Feb. 12	Mar. 1	16	21	25	June 4	24	De	
1683	31	D	5	Feb. 21	8	Mar. 13	18	22	June 13	23	De	
1684	32	C	6	Jan. 27	13	Mar. 30	4	8	May 13	26	No	
1685	33	B	7	Feb. 15	12	Mar. 30	7	12	May 16	26	No	
1686	34	A	8	Jan. 21	10	Mar. 27	4	9	May 13	23	De	
1687	35	G	9	Feb. 10	9	Mar. 26	Apr. 30	4	May 23	24	De	
1688	36	F	3	Feb. 28	28	Apr. 15	May 20	24	June 3	24	De	
1689	37	E	4	Feb. 11	28	Apr. 15	May 20	24	June 3	24	De	
1690	38	D	5	Feb. 1	18	Mar. 25	Apr. 30	5	May 19	26	No	
1691	39	C	6	Feb. 25	11	Mar. 25	Apr. 30	5	May 19	26	No	
1692	40	B	7	Jan. 30	16	Mar. 16	3	8	May 20	24	De	
1693	41	A	8	Feb. 12	Mar. 1	16	21	25	June 4	24	De	
1694	42	G	9	Feb. 21	8	Mar. 13	18	22	June 13	23	De	
1695	43	F	3	Jan. 27	13	Mar. 30	4	8	May 13	26	No	
1696	44	E	4	Feb. 15	12	Mar. 30	7	12	May 16	26	No	
1697	45	D	5	Jan. 21	10	Mar. 27	4	9	May 13	23	De	
1698	46	C	6	Feb. 10	9	Mar. 26	Apr. 30	4	May 23	24	De	
1699	47	B	7	Feb. 28	28	Apr. 15	May 20	24	June 3	24	De	
1700	48	A	8	Feb. 11	28	Apr. 15	May 20	24	June 3	24	De	
1701	49	G	9	Feb. 1	18	Mar. 25	Apr. 30	5	May 19	26	No	
1702	50	F	3	Jan. 31	14	Mar. 31	5	10	May 24	24	De	

Note, that the Supplication of the year of our Lord in the Church of England, begins the Five and twentieth day of March.

THE ORDER FOR MORNING and Evening Prayer daily to be said and used throughout the year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappell, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.

THE ORDER FOR MORNING Prayer daily throughout the year.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

I acknowledge my transgressions, and my sin is ever before me.

Hide thy face from my sins, and blot out all mine iniquities.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God thou wilt not despise.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

To the Lord our God belong mercies, and compassions, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us.

O Lord, correct me but with judgment; not in thine anger, lest thou bring me to nothing.

Repent ye; for the kingdom of heaven is at hand.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am now more worthy to be called thy son.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.

If we say, that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble, nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his word, and to seek to hear his most holy word, and to seek those things which are requisite and necessary, as well for the body as the soul.

Wherefore I pray and beseech you as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

The Contents of this Book.

The Act for the Uniformity of Common Prayer.

The Preface.
Concerning the Service of the Church
Concerning Ceremonies.

the Order how the Psalter is appointed to be read.

The Order how the rest of the holy Scripture
is appointed to be read.

The Kalendar, with the Table of Lessons.
Tables and Rules for the Feasts and Fasts.

throughout the whole year.
The Order for Morning Prayer.

The Order for Evening Prayer.
The Creed of S. Athanasius.

Prayers and Thanksgivings upon several

An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, Primo Eliz.

Here at the death of our late Sovereign Lord King Edward the Sixth, there remained on the uniform Order of Common Prayer, and Prayer, and of the administration of the Sacraments, Baptism, the Eucharist, and Catechism in the Church of England, and elsewhere, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, by Authority* by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, *An Act for the Uniformity of Common Prayer*, and Administration of the Sacraments, and other Rites and Ceremonies in the Church of England. The which was drawn up, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of our said late Sovereign Lord King Edward the Sixth, of his Christian Religion,

is therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies therein contained, shall be void, and the said Book shall be void, and of none effect, from and after the Feast of the Nativity of *Saint John Baptist* next coming: and that the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be from that time forth, to be used, observed, performed, and after the said Feast of the Nativity of *Saint John Baptist*, in every Church and City according to the true intent and effect of this Statute: Any thing to the contrary hereof contained in any Statute, or in any former Statute of Repeal to the contrary notwithstanding.

And further be enſured by the Queens High-
neſſe, with the aſſent of the Lords and Commons
In this preſent Parliament aſſembled, and by Aus-
thority of the ſame, That all and ſingular Mini-
ſters in any Cathedral, or Pariſh-Church, or other
place within this Realm of England, Wales, and
the Marches of the ſame, or other the Queens
Dominions, ſhall from and after the Feaſt of the
Natiuity of S. Iohn Baptiſt next coming, be
bounden to lay and uſe the Mattene, Evening
Celebration of the Lords Supper, and Admini-
ſtration of each of the Sacraments, and all other
Common & open Prayer in ſuch order & form as
is manifeſted in the ſaid Book, fo Authored by

The Collects, Epistles and Gospels to be used
at the ministration of the holy Communion
throughout the year.

The Order of the ministration of the holy Communion.

The Order of Baptism, both publick and private.

The Order of Baptism for those of riper years
The Catechism, with the Order for Confirmation of children

*The Form of Solemnization of Matrimony,
Visitation of the Sick, and Communion of the*

Sick.
The Order for the Burial of the Dead.

*Thanksgiving for Women after Child-bearing.
A Communion or Denouncing of Gods and
Sins.*

The Psalter.
The Order of Prayers to be used at Sea.

Common Prayer, and Service in the
the Sacraments, Primo Eliz.

Parliament in the fifth and sixth year of the
Reign of King Edward the Sixth; with one alle-
gation, or addition of certain Lessons to be used
on every Sunday in the year, and the forme of
the same, as they were then used, are here-
after only added in the delivery of the Sacrament
the Communicants, and none other, or other-
wise: And, That if any manner of Parlon, Visi-
tation, or other such thing, shall be used, or
should spring, or say Common Prayer ministered
in the said Book, or minister the Sacrament
from and after the feast of the Nativity of Saint
John the Baptist, or after the feast of the Ascen-
sion of our Saviour, or after the feast of the
Common Prayers, or to minister the Sacrament
in such Cathedral, or Parish Church, or other
Places, as he should use to minister the same,
or to celebrate the Lords Supper, or to say the
said fourth in the said Book, or shall wilfully,
obstinately standing in the same, use any Cer-
emony, Ceremony, Order, Form, or manner of
celebrating the Lords Supper, or saying the
said Mass, or saying the said Administration
of the Sacrament, or other open Prayers, then
mentioned, and forth in the said Book, *Let the
Priest say, and throughout this Act, a Lenten
Penance, and shall be taken, and shall be
either in Common Churches, or private Chapels,
or Oratories, commonly called the Service of
the Church, or shall preach, or say, or celebrate
the said Mass, or say the said fourth, or the said
Book, or any thing therein contained, or of a
part thereof, and shall be taken, as fully con-
victed, according to the laws, and statutes
in that behalf made, as if he had been
convicted, or should be taken, by his own confession,
or by the notorious evidence of the fact; he his
heirs, and Successors, for his first offence, in
the said Statute, shall be imprisoned, without
any coming or arising in one whole year
after this conviction: And also that the person
so convicted shall for the same offence suffer
imprisonment, without any coming or arising
at the Jail or Mainprize: And if any such person,
or any of them, shall be taken, or convicted,
or convicted of any offence concerning the premises
said, after his first conviction, it seems often, and
that he shall be taken, or convicted, or convicted
That then the same person shall for his second
offence suffer imprisonment by the space of
one whole year, and also shall therefore be de-
prived of his benefice, or of his office, or of his
living, and shall be lawful to all Pastors, or Doctors
of all and singular the same Spiritual Persons*

ma, or any of them to prefer, or collate to the same, as though the person and person so offending were dead: and, That if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend a third time, and shall be convicted in form aforesaid, lawfully convicted: That then the person so offending, and convicted the third time, shall be deprived of *ipso facto* all the Spiritual and Temporal Advantages of all Benefices that shall be offered or conferred upon him during his life: And if the person so offending, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Office, or Office, or Office, shall for the first offence suffer imprisonment during one whole year next after his said conviction: without Bail, or Mainprize: And if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend a fourth time, and shall be convicted in form aforesaid, concerning any of the premises, and shall in form aforesaid be thereof lawfully convicted: That then the person so offending, and convicted the fourth time, shall be deprived of all his Benefices: And then the offender shall be imprisoned during his life.

[illegible]

That fix weeks next after his said second conviction
That then every person so convicted, and not
paying the same, shall, at the same second convic-
tion, be liable to the said fine, and suffer the same
during the time, without Bail or Main-
prize: and, That from and after the said
of the Nativity of Saint John Baptist next
coming, every person so convicted, and not
paying the same, shall, at the said second
conviction, within this Realm, or any other
Majesties Dominions, shall diligently, and que-
ritly, having no lawful, or reasonable excuse
to the contrary, appear before the Justice of
the Peace, or the Clerk of the said
Parish-Church, or Chapel accustomed
upon reasonable let thereto, to some usual place
where Common-Prayer, and such service of God
shall be used in such Church, or Chapel, on
the first day so ordained and used to be used
as Holy days, and then and there to abide
decently and soberly, during the time of the Com-
mon-Prayer, Preaching, and such service of
God, and to be obediently and reverently
punished by the censures of the Church; and
also upon pain, that every person so offend-
ing shall forfeit for every offence so com-
mitted, the sum of five shillings, to be paid to
the Clerk or Wardens of the said Church, or
parish, where such offence shall be done, to the
use of the poor of the same Parish, of the good
lands, and tithements of each offender, by way

And for due execution thereof, the Queen most excellent Majesty, the Lords Temporal and all the Commons in this present Parliament assembled, have given authority under the great Seal of Great Brittain, that the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledge, that the due and true execution of the Statutes in this behalf made by the said Dioceses and Churches, be the will and desire before God for such evils and plagues, wherewith Almighty God may iudge punish his people for neglecting the good and profitable duties thereof. And the said Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers and Ministers, shall and lawfully may, in the said Statutes, be and be taken, and shall be and be taken, as not exempt, within their Dioceses, shall have full power and Authority to cause to reform, correct and punish by censures of the Church, all and every one of the said offences, and to cause to be and be taken, and shall be and be taken, of their Jurisdiction, in the said Dioceses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute any other Law, Statute, privilege, custom, or usage, in anywise contrary to the said Statute, and to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of the Peace, Determinator, or any other Justice, in every of their open and general Sessions, to enquire, hear and determine all, and all manner of offences, that shall be committed, or done contrary to the said Statute, and to the said Commission, within the time of the said Commission to them directed, and to make process for the execution of the same, as the said Statute, and the said Commission, in that behalf made, do require, and may do against any person being indicted before them of Treason, or Felony, or any other offence, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and at all times his liberty and power, and shall and may at all times his liberty and power, of this Act to the said Justices of Oyer and Determinator, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place in which the said Sessions shall be holden, to examine and determine of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the costs and charges of the Parishioners of every Parish, and Cured Church, be attained and gotten before the said



THE PREFACE.

It hath been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much difference in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things already established (so evident especially for religious) sundry inconveniences have to result; and those many times more, and increased by such change as are intended to be remedied by such change. Upon the other side, the particular forms of Divine Worship, and the rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the exigency of times and occasions, such changes to those that are in place of Laws, should from time to time seem to her necessary or expedient. Accordingly we find, that in the Reformation, the Church, upon just and weighty considerations, her thereto moved, and yielded to make such alterations in some of her ancient Liturgies, as in their respective times were thought fit. But as the main Body of the Liturgy, as in the frame and order thereof, have continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts, and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though Laws never yet repealed) came during the late unhappy confusions, to be discontinued, it is too well known to the world, and we are not willing ourselves happy Remembrance, that amongst other things, the use of the Liturgy, by also would return of course (the use of the Liturgy being legally abolished) unless some timely means were used to prevent it; those men who under the late usurped power, made men a great part of their business to render the people of reputation and interest concerned in less they would freely acknowledge themselves (unhappily, which such men are very hardly brought to do) by their utmost endeavours to hinder the restoration of it. In order whereunto the Books of Common Prayer, the old Liturgy modified up, with the addition of new, to make the number of the Liturgies, and the opportunities were used to his Sacred Majesty, that the said Book might be revised, and furnished, as should be requisite for the ease of tender Conscience: Whereunto his Majesty (so far as could be reasonably expected) has graciously consented.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case former times. And therefore of the sundry alterations proposed, we have rejected all such as were either dangerous consequences (as for instance striking a former established, or indubitable principle of the Church of England, or indeed of the whole Catholic Church of Christ) or else of consequence at all, but utterly frivolous and vain. But such alterations as were intended to be made, by what persons, under what pretences, or to what purpose (never so tender) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto; not contented to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess to the world) that the Book as it stood before established by Law, doth not contain in it anything contrary to the Word of God, or to some Doctrine, or to which a godly man may not win a good conscience and submit unto, or which is not fairly defensible against any that shall propose the same: If it is also of such use, and favourable contribution as in Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, as even to the best Translations of the holy Scripture it self.

Our general aim therefore in this under-taking, was, not to gratify this or that party in any unreasonable demands, but to do that which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Godly and Devotion in the publick Worship of God; and the clearing off occasion from them that seek occasion of envy, or quarrel against the Liturgy of the former Book. And as to the several variations from the former Book, which were proposed, Addition, or otherwise, it shall suffice to say in this general account, That most of the Alterations of them that were either for the better direction of the Minister, or to discharge in any part of Divine Service, which is chiefly of the nature of Exhortations and Rubrics: Or secondly, for the purpose of amending, or expelling of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words or phrases, that were either of doubtful signification, or otherwise liable to misconstruction. Or thirdly, for a more perfect ordering of some portions of holy Scripture, as are inferred into the Liturgy, which, in the Epistles and Gospels especially, and in sundry other places as more ordered to be read according to the old Translation: and that it was thought convenient, that some Prayers and Thanksgivings fitted to special occasions, should be added in their due places; particularly for those as are together with an office for the Baptism of such as are of tender years, which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, was compelled, yet by the necessity of the late times crept in amongst us, to become necessary, and may be always useful to the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of

the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but that reason of the change may easily appear.

And having thus endeavoured to discharge our duty in this weighty affair, as an obedient Servant of God, and to approve our sincerity therein (so far as lay in us) to the confidences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as

are in the world) to please all; nor can expect that men of fadious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here proposed, and hath been by the Convocations of both Province with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly contentious sons of the Church of England.

Concerning the Service of the CHURCH.

There was never any thing by the wit of man so well devised, or so fully established, which, in continuance of time, hath not been corrupted: As, amongst other things, it may plainly appear by the Common Prayer in the Church, commonly called *Divine Service*. The first original and Ground thereof, it is not without search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greater part thereof) might be continually read every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be ready to teach the same by wholesome Doctrine, and to comfort them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture in the Church) might continually profit more and more in the knowledge of God, and be more inflamed with the love of his true Religion.

But these many years passed, this goodly and ancient Order of the ancient Fathers hath been altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responses, Verses, vain Repetitions, Commemorations and Synodes, that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were uttered. And in this sort the Book of *Isaiah* was begun in *Albury*, and the Book of *Genesis* in *Septuaginta*; but they were once begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, the same Service, which was the chief of our language (spoken to the people in the Church, as they might understand and have profit by hearing the same) The Service in this Church of England their many years, hath been read in Latin to the people, which they understood not, so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalm* into seven portions, whereof every one was called a *Nisum*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and bareness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more built

up to find out what they'd be read, than to read it when it was found out. These inconveniences therefore considered, here is forth given an Order, whereby the same shall be read: And for as much as in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood, wherein (so much as may be) the reading of holy Scripture is to be forth, that all things shall be done in order, without breaking one place from another. For this cause be cut out Antiphons, Responses, Invocatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here forth, which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, most agreeable to the mind and purpose of the said Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and some things are added to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same, and that in such a language and order, as is most safe and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within in this Realm, some following *Sabbath* time, some following *St. Andrew's* time, some following *St. Mark's* time, some of *Tork*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one life.

And yet much as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner of the understanding, and the execution of the things contained in this Book, the parties that doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his direction shall take order for the quietness and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese shall doubt, then he may send for the resolution thereof to the Archbishop.

Some other urgent cause.

And the Curate that ministreth in every Parish-Church or Chappel, being at home, and not being otherwise reasonably hindered, shall say the same for the said parish, or Chappel, where he ministreth, and shall end a *Gloria* to be tolled cheerfully a convenient time before he begins, that the people may come to hear God's Word, and to pass with him.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of holy intent and purpose: devised, and yet at length turned to vanity and superstition: Some entered into the Church by unchristian devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their unprofitableness, but for because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been derived by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing: yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God. *Let all things be done among you, faith St. Paul, in a seemly and due order*; The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, or presume to appoint or alter any public or common Order in Christ's Church, except he be lawfully called and authorized therunto.

And whereas in this our time, the minds of men are so divers, that some think it a great matter of conscience to depart from a piece of the leav of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended whom good reason might satisfy, here be certain causes removed, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereas St. Augustine in his time counted that the estate of Christian people was in worse case concerning that matter, then were the Jews. Should be taken away, as time would free quicken it to do. But what would St. Augustine have said, if he had seen the Ceremonies of these days did among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did

more confound and darken, then declare and set forth Christ's benefits unto us. And besides that Christ's Gospel is not a Ceremonial Law (as some of those Law was), but it is a Religion of the heart, not in bondage of the figure or shadow, but in the freedom of the spirit; being contented with those Ceremonies, which do serve to adorn our Order, and godly Discipline; and such as are apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishing of certain Ceremonies was, that they were so far abused, partly by the pernicious blindness of the rude and unlearned, and partly by the insatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, whose inadvertence will be offended, for that some of the old Ceremonies are retained still: If we consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive the cause to reform their judgements. And they shall think much that any of the old do remain, as would rather have all derived anew: Then let men granting some Ceremonies convenient to be had, freely where the old may be well used, that they cannot reasonably reprove the old only in their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto their antiquity, if they will declare themselves to be more judicious of unity and concord, then of innovations and perverseness, which (as much as may be with the fitting forth of Christ's Religion) is always to be retained. Furthermore, such shall have no fault with the Ceremonies as served to be offensive: For as these are taken away which were misused, and did burden men's consciences without any cause, so to other that remain, are retained for a Discipline and Order, which (upon lawfulness) may be altered and changed, and therefore are not to be esteemed equal with God's. And moreover, they be neither dark nor dark Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is no sin like that they in time to come should be abused as hath been.

And in these orderings we condemn no other Nations, nor prescribe any thing but to our own people onely: for we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the edifying of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often changeth diversely in divers Countries.

¶ The Order how the Psalter is appointed to be read.

The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty eighth, or Twenty ninth day of the month. And whereas January, March, May, July, August, October, and December have one and thirty days apiece: It is ordered that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And whereas the CXIX Psalm is divided

into XXII portions, and is over long to be read at one time: It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the holy Ghost: As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews and the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

¶ The Order how the rest of holy Scripture is appointed to be read.

The old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over yearly every year thrice, besides the Epistles and Gospels; Except the Apocalyp, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lesson shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that shall be read

for the Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

¶ Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holydays throughout the year.

¶ Lessons proper for Sundays.		Sundays after the Epiphany.	¶ Evening.	¶ Mattins.
Sundays of Advent.	3 Mattins.	5 Evenings.		
1	Isaiah 1.	1	55	56
2	5	24	57	58
3	25	26	59	64
4	30	32	65	66
Sundays after Christman.				
The first.		38		
2	41	43		
Sundays after the Epiphany.				
The first.	44	46		
2	51	53		
			Septuagesima.	Gen. 1.
			8	3
			9. 10. v. 20.	12
			1 Sunday.	19. 10. v. 30.
			2	27
			3	39
			4	43
			5	45
			Exod. 3.	Exod. 5.
				Levit.

¶ Proper Lessons.

Leat.	¶ Mattins.	¶ Evensong.	S. Stephen.	¶ Mattins.	¶ Evensong.
6 Sunday.	Exod. 9.	Exod. 16.	1 Lesson.	Prov. 28.	Ecclef. 4.
1 Lesson.	Matth. 26.	Heb. 5. 10 v. 11.	2 Lesson.	Act. 6. v. 8.	Act. 7. v. 30.
Easter day.	Exod. 12.	Exod. 14.	S. John.	Ecclef. 5.	Ecclef. 6.
1 Lesson.	Rom. 6.	Act. 2. v. 22.	1 Lesson.	Apoc. 1.	Apoc. 22.
Sundays after Easter.			Innocent's day.	Jer. 31. 10 v. 18.	Wid. 1.
1	Numb. 16.	Numb. 25.	Circumcision.	Gen. 17.	Deut. 10.
2	23. 24.	Deut. 5.	1 Lesson.	Rom. 2.	Col. 2. (1)
3	Deut. 4.	Deut. 7.	Epiphany.	1 Lesson.	1st. 49.
4	6	7	2 Lesson.	1st. 60.	John. 2. 10.
5	8	9	Conversion of S. Paul.	Luk. 3. 10 v. 23.	Wid. 5.
Sunday after Ascension-day.	12	13	1 Lesson.	Wid. 5.	Act. 22. 10 v. 22.
Whitsunday.	Deu. 16. 10 v. 18	1st. 11.	2 Lesson.	Wid. 5.	Act. 26.
1 Lesson.	Act. 10. v. 34.	Act. 19. 10 v. 21.	1 Lesson.	Wid. 5.	Act. 26.
Trinity Sunday.			Purification of the Virgin Mary.	Wid. 9.	Wid. 12.
1 Lesson.	Gen. 1.	Gen. 18.	S. Matthei.	15.	Ecclef. 1.
2 Lesson.	Matth. 3.	1 John 5.	Annunciat.	Eccl. 2.	3.
Sundays after Trinity.			of our Lady.		
1	John. 10.	John. 23.	Wednesday before East.		
2	Judge. 4.	Judge. 5.	1 Lesson.	Hosea 13.	Hosea 14.
3	1 Sam. 2.	1 Sam. 3.	2 Lesson.	John. 11. v. 45.	
4	12	13	Thursday before Easter.		
5	15	17	1 Lesson.	Daniel 9.	Jer. 31.
6	2 Sam. 12.	2 Sam. 19.	2 Lesson.	John 13.	
7	21	24	Good Friday.		
8	1 Kings 13.	1 Kings 17.	1 Lesson.	Ge. 22. 10 v. 20.	1st. 53.
9	18	19	2 Lesson.	John 18.	1 Pet. 2.
10	21	22	Good Friday.		
11	2 Kings 5.	2 Kings 9.	1 Lesson.	Zech. 9.	Exod. 13.
12	10	18	2 Lesson.	Luke 23. v. 50.	Heb. 4.
13	19	23	Easter Even.		
14	Jer. 5.	Jer. 22.	1 Lesson.	Exod. 16.	Exod. 17.
15	35	26	2 Lesson.	Matth. 28.	Act. 5.
16	Ezek. 2.	Ezek. 13.	Monday in Easter week.		
17	14	18	1 Lesson.	Exod. 20.	Exod. 31.
18	20	24	2 Lesson.	Luk. 24. 10 v. 13.	1 Cor. 15.
19	Dan. 3.	Dan. 6.	Monday in Easter week.	1 Lesson.	Eccl. 5.
20	Joel 2.	Mic. 6.	1 Lesson.	Exod. 20.	Exod. 31.
21	Hab. 2.	Prov. 1.	2 Lesson.	Luk. 24. 10 v. 13.	1 Cor. 15.
22	Prov. 2.	3	Monday in Easter week.	1 Lesson.	Eccl. 5.
23	11	12	1 Lesson.	Exod. 20.	Exod. 31.
24	12	14	2 Lesson.	Luk. 24. 10 v. 13.	1 Cor. 15.
25	15	16	S. Mark.	Eccl. 4.	
26	17	19	S. Philip and S. Jacob.		

¶ Lessons proper for Holidays.

S. Andrew.	¶ Mattins.	¶ Evensong.
S. Ivo. Ap.	Proverbs 20.	Proverbs 21.
	23.	24.
Nativity of Christ.		
1 Lesson.	1st. 9. 10 v. 3.	1st. 7. 10. 10 v. 17.
2 Lesson.	Luk. 2. 10 v. 15.	Th. 3. v. 4. 10 v. 9.

¶ Proper Lessons.

¶ Mattins.	¶ Evensong.	¶ Mattins.	¶ Evensong.
S. James.	S. Bartholomew.	Eccl. 21.	Eccl. 22.
1 Lesson.	1 Lesson.	24.	20.
2 Lesson.	2 Lesson.	35.	38.
S. Barnabas.	S. Michael.		
1 Lesson.	1 Lesson.	Gen. 32.	Dan. 10. v. 5.
2 Lesson.	2 Lesson.	Act. 12. 10 v. 20.	Jude v. 6. 10.
S. John Bapt.	S. Luke.	Eccl. 51.	Job 1. (v. 16).
1 Lesson.	1 Lesson.		
2 Lesson.	2 Lesson.		
S. Peter.	S. Simon & S. Jude.		
1 Lesson.	1 Lesson.	Wid. 3. 10 v. 16.	Wid. 3. 10 v. 17.
2 Lesson.	2 Lesson.	Heb. 11. v. 33.	Apoc. 19. 10 v. 17.
		12. 10 v. 7.	

¶ To find Easter for ever.

¶ Proper Lessons certain days.	¶ Mattins.	¶ Evensong.	A	B	C	D	E	F	G
¶ Christmas.	Plal. 19.	89							
	85	132	i	Apr. 5.	10	11	12	6	7
			ii	Mar. 26.	27	28	29	30	31
			iii	Apr. 16.	17	18	19	20	21
			iv	Apr. 2.	3	4	5	6	7
¶ Ash-Wednesd.	82	130	v	Mar. 26.	27	28	29	30	31
	38	143	vi	Apr. 16.	17	18	19	20	21
			vii	Apr. 2.	3	4	5	6	7
¶ Good-Friday.	22	69	viii	Apr. 23.	24	25	26	27	28
	40	88	ix	Apr. 9.	10	11	12	13	14
	54		x	Apr. 2.	3	4	5	6	7
			xi	Apr. 16.	17	18	19	20	21
¶ Easter-day.	57	114	xii	Apr. 9.	10	11	12	13	14
	111	118	xiii	Mar. 26.	27	28	29	30	31
			xiv	Apr. 16.	17	18	19	20	21
¶ Ascension-day.	8	24	xv	Apr. 2.	3	4	5	6	7
	15	47	xvi	Mar. 26.	27	28	29	30	31
	21	168	xvii	Apr. 16.	17	18	19	20	21
			xviii	Apr. 2.	3	4	5	6	7
¶ Whitsunday.	48	104	xix	Apr. 23.	24	25	26	27	28
	68	145							

¶ When ye have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over against the Prime; and there is shewed both what Moneth, and what day of the Moneth Easter falleth that year. But note, that the Name of the Moneth is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables by descent, but collateral.

¶ Certain Notes appertaining to the Kalendar.

As, January 30. at this mark * Exod. 6. is to be read only to v. 14.
November. 6. 8. and 16. At these marks, Note that (4) Ecclef. 15. is to be read only to vers. 13. and (5) Ecclef. 30. only to vers. 18. and (6) Ecclef. 46. only to vers. 20.

